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Should Know Better

Rev. Dr. Clarence A. Barbour has been preaching sermons to his congregation of the Lake Avenue Baptist church on the life and teachings of Cardinal John Henry Newman.

As might be expected, Dr. Barbour has far more regard for Cardinal Newman as a writer and literary expert than he has for him as a Catholic. Of the cardinal's writings he has nothing but praise for the literary style. So far as one may judge from the press reports of Dr. Barbour's sermons he regards the cardinal's acceptance of the Catholic faith as the vagary of a man afflicted with mild dementia and, really, not in his right senses.

Possibly, this mental strabismus, bred from ignorance or from a wholly false conception of what the Catholic Church teaches or what the individual Catholic believes, is responsible for Dr. Barbour's statement that certain Englishmen could not bring themselves to accept all the tenets of the Episcopal church as formulated by Henry VIII, neither could they accept all the tenets of the Roman Catholic Church that "bishops stand in the place of God."

If Dr. Barbour had any conception of what the Catholic Church teaches he never would have dared to attempt to tell the members of his congregation that our bishops stand in the place of God. True, we believe that our priests and bishops are God's representatives on earth, that they are our Divinely constituted leaders in things spiritual. But that is a vastly different from believing that the hierarchy stands in the place of God.

We hope that Dr. Barbour has been misquoted in the press reports. We would hate to believe him so far unable to grasp what the Catholic Church teaches. Likewise, we would hate to believe him so bigoted as to endeavor, deliberately, to misrepresent us.

In Home of Friends

Even the non-Catholic leaders realize there is something radically wrong with their record of promises and achievements. They are beginning to realize that while they are collecting and spending millions of dollars to swing the natives of so-called pagan lands to the non-Catholic notion of theology that the pagans of the United States are increasing—and not all of them are of foreign extraction—are increasing, not diminishing.

They are beginning to realize that in their mad effort to attract attendants to their churches by teaching and preaching a non-sectarian hodge-podge of platitudes they have not improved the American population listed as non-Catholic.

Listen to the testimony of Rev. Dr. John Shaw of the Second Presbyterian church, of Chicago, at the inauguration of the convention of evangelistic workers, on July 9, in Philadelphia:

"While in New York I thought the Columbia students were as irreligious as any could be, but the students of Chicago University are worse. In our universities there is a wide field for evangelistic work. I am gratified rather than alarmed at the decrease in the number of students for the ministry. I'd make a good job of it, so hard

that none but a few could win through.

"A man comes to the theological seminary after passing through a fiery ordeal. What does he find? In the great majority of cases he finds a desire to be scholarly. He finds a school gone mad over higher criticism.

"It took me five years to get over what I got at the seminary. Had I a fortune, I would devote it to the founding of a seminary, but a different kind of a seminary from those we have now."

And John D. Rockefeller's money has been lavished on the University of Chicago!

Bigots Rebuked

That the bigots in England are not dead, also that the majority of the members of the British House of Commons are disposed to put the seal of their disapproval upon attempts to revive bigotry is evident from an episode which happened in Parliament a few days ago.

Let the "Catholic Weekly" tell the tale:—

Mr. Corbett asked leave to introduce a bill to appoint commissioners to inquire as to the growth in numbers of conventual and monastic institutions in Great Britain and Ireland, and whether any further regulations of such institutions are required. These institutions had increased in England and Wales from 62 in 1850 to 1,057 in 1905, while in Ireland there were 592 such places and 62 in Scotland. At present there was no regulation and no inspection of these institutions. They were a law unto themselves. England was, he believed, the only country in which such a condition of things existed. The effect of leaving this unchecked and unbridled power to the heads of these institutions meant the possibility of tyranny and cruelty.

Mr. Reddy: "Boosh!"

Mr. T. P. O'Connor said the honorable gentleman did not bring in the bill in the hope of passing it into law, for he knew that of that there was not the slightest chance. It was introduced in preparation for July 12, on which day it was, perhaps, well to state for the benefit of the English members, in 1690 was fought the battle of the Boyne. (Laughter.) There was still a gang left in Ireland who desired to keep alive these sad memories in the hope of dividing Catholic and Protestant, instead of uniting them in work for their much-afflicted land; and the honorable member was one of that gang. (Cheers.) He much mistook the temper of the House if it did not ignominiously reject this ignoble attempt to revive dying bigotry among the Irish people. (Cheers.)

The House then divided on the motion that leave be given to introduce the bill.

For the motion	72
Against	231

Majority 159

The announcement of the result of the division was received with loud Nationalist cheers.

In Good Taste

On more than one occasion the writer has heard senators and assemblymen in the New York state legislature remark after a Catholic priest had delivered the prayer at the opening of the daily session:—"That prayer was in good taste. Its author did not try to do what Tom Reed irreverently styled 'giving God Almighty the news.'"

In reading an account of the Independence Day exercises in Philadelphia one is reminded of Reed's caustic comment. The benediction was pronounced by Rev. John Condon, S. J., vice-president of St. Joseph's college and we trust we will not be accused of bad taste if we repeat the prayer here as an indirect protest against the bombast frequently inflicted on audiences by clergymen assigned to such tasks:—"Almighty and Everlasting God, Creator and Sovereign Lord of the universe in whose hands are the destinies of nations, behold Thy people, on this sacred anniversary and in this hallowed spot, consecrated to civil and religious liberty, assembled in Thy presence, humbly to express

by public act their willing recognition of Thy supreme and absolute dominion. It was Thy wisdom that once laid the firm foundations of this mighty Republic; it was Thy watchful and loving providence that protected it from disaster in evil days and preserved its unity unto the present time. Be with us to-day and forevermore. Send forth Thy Holy Spirit out of Zion to assist our lawgivers and rulers in the making and enforcement of just and salutary laws. Cause honesty and integrity to be prized and fostered in every affair of public and private life. Deliver thy people from all evils, and vouchsafe to gladden their hearts by the sweet blessings of continued peace and prosperity. Suffer us not at any time to grow unmindful of Thy mercies and to walk in the ways of the nations that have not known Thee. Rather let Thy commandments be ever a lamp to guide our footsteps in the way of righteousness, that seeking first the kingdom of God and His justice, all other things may be added unto us in the present life and unending happiness in the life to come. Through Jesus Christ Our Lord. Amen.

Impending.

Whether the men who pose as apologists for and defenders of the prevalent practices in the world of "riches," realize it or not, they have raised around their ears a whirlwind which will not be easily downed.

Governor Hanly, of Indiana, declared in a recent speech, that we are on the eve of a great revolution on account of the many abuses which prevail. "Thrift, wealth and aggregated capital," he said, "are essential to the prosperity of the people and the development of the country. I wage no war against these or any of these. But I do wage war against the thief that grows by theft and speculation, against the abuse of wealth, against the corrupt practices of incorporated capital, and the undue and unholy influences it exercises in the administration of government."

Commenting on this speech, the "Catholic Columbian" says it is an unbloody revolution at present that seeks to restrain the trusts; but gives warning to the criminal rich that the handwriting of their doom is on the wall.

The revolution may be unbloody as far as the trust owners are concerned, but it is the most bloody one on record when we count the killed and wounded among the common people. Millions of children have been done to death by poisoned foods and medicines, and millions of adults have perished like our soldiers from eating the loathsome compounds described by Upton Sinclair.

The Ithaca "News" says:—"Pleasant reading, this revelation in regard to the beef trust, isn't it. In 1898, General Miles says, 3,000 of our soldiers—your brothers and mine, defenders of the Union—were killed by embalmed beef, murdered in short, by modern 'financial methods.' Do you want to send your boy, mother, to eat more embalmed beef, whitewashed by a government that stands for such things? Let us one and all get ready—men, women and children—to drive such trusts out of existence and to make America a land where one can draw along breath free from the taint of stinking meat and still more tainted dollars."

Most pertinent of all, if the comment of the "National Hibernian" that "Some such uprising must take place before the money power will cease its war upon the masses of the people. But we must commence with the children and see that the fear and love of God and the ways of honesty are restored to them in the schools. If you sow the wind among the little ones you must reap the whirlwind among men and women."

Here is what Archbishop Ireland thinks of Senator Lodge's bill to restrict immigration:—"Never before has such an un-American bill been before the representatives in Washington, and in passing it America will make her greatest mistake. It is a fact that foreign representa-

tives who make the best American citizens are often, when they arrive, unable to read and write, while it is also a fact that criminals, as a class, are fairly well educated and able to meet such requirements. In shutting the door in the face of the unlettered foreigner we shut out the willing laborer and law-abiding citizen and give free entrance to the skilled crook and future criminal."

Five Minute Sermon

The Parable of the Unjust Steward

With this parable Christ intended to rebuke the avarice of the Pharisees who made bad use of their worldly goods; and besides, He advises us to make good use of riches, especially when they have been acquired by violating in some manner the law of God and by offending the Divine Majesty.

This man, as you see, had the management of a large estate, and as this was not his, but his master's property, he had no right whatever to do with it as he pleased, to neglect or squander it, and for this reason was he accused of being an unfaithful servant and was dismissed. Now this steward is a figure of ourselves, who are the administrators of the treasures which God, the Author of all good, has confided to our care. Life, health, talent, beauty, nobility, riches, all that we have, are so many trusts that God has placed in our hands, which we are to manage for our benefit, but only in the manner prescribed by Him, and not otherwise. Whenever, therefore, we make a different use of them, we are guilty before God of maladministration and of unfaithfulness, like the servant in the Gospel. Alas! What use have we so far made of so many good things which we have received from God? What have we done with our worldly goods, with our health, with our senses?

The Divine Master said: "Make unto you friends of the mammon of iniquity, that when you shall fail they may receive you into everlasting dwellings." By these words He commands us, to think of our future wants, and to make friends for ourselves in heaven, by making good use of the worldly goods we possess; that is, by doing works of mercy.

Weekly Church Calendar

Sunday July 29—Gospel, St. Luke, xvi. 1-9—St. Martha, virgin.
Monday 30—SS. Abdon and Sennen, martyrs.
Tuesday 31—St. Ignatius Loyola, confessor.
Wednesday August 1—St. Peter's Chains
Thursday 2—St. Alphonbus Liguori, bishop, confessor and doctor.
Friday 3—Finding of St. Stephen's Relics.
Saturday 4—St. Dominic, confessor.

Religious Dead

Sister M. Josephine of the Sisters of Charity, Chicago, Ill., died Tuesday morning, July 24th, at 5 o'clock. She leaves her mother, Mrs. Mary Wall of Horseheads, two sisters, Mary and Catherine of Horseheads, two brothers, David V. Wall of New York, and Rev. M. C. Wall of Horseheads. Funeral was held Wednesday morning from Saint Joseph Hospital, Chicago, Ill. Mass was sung by Rev. M. C. Wall.

Summer Excursion Fares to Western Points.

The New York Central lines have placed on sale summer excursion tickets at low rates to Banff, Laggan and Lethbridge, Alb.; Butte and Helena, Mont.; Deadwood and Lead, S. D.; Denver, Colorado Springs and Pueblo, Col.; Eldorado Springs, Mo.; Eureka Springs, Ark.; Hot Springs, Ark.; Hot Springs, S. D.; Mexico City, Mex.; Milwaukee, Wis.; Ogden and Salt Lake City, Utah; Phoenix, Prescott and Grand Canyon, Ariz.; San Francisco, Los Angeles and San Diego, Cal.; Portland, Ore.; Seattle and Tacoma, Wash.; and Vancouver and Victoria, B. C.; St. Paul, Minneapolis and Duluth, Minn.; Spokane, Wash.; and Nelson, B. C.; Sileam Springs, Ark.; Trinidad, Col.; Winnipeg, Man.

The above tickets are limited to return to October 31st, except those limited to 90 days. The California tickets can be purchased reading good going via one line and returning another route, and which applies also to tickets to Colorado points, and also to Mammoth Hot Springs. The rates at which these tickets are offered are so low that if one has any idea of making the trip, they should inquire for further particulars as the offer is a very advantageous one. Apply ticket office, New York Central station or at New York Central City office, 20 State Street.

PRECIOUS VESTMENTS

TREASURES OF ST. PATRICK'S CATHEDRAL IN NEW YORK.

This Beautiful Church Possesses the Only Complete Set of Holy Thursday Vestments in the World, the Gift of Archbishop Corrigan.

The vestments in use at St. Patrick's cathedral, New York, compare very favorably with those in many of the famous cathedrals in Europe, and they are the finest in any cathedral in America. Archbishop Corrigan presented to the cathedral the only complete set of Holy Thursday vestments in the world. They are valued at \$20,000. In the set are thirteen chasubles, ten dalmatics, nine tunics, two copes and lace alb, amices and other vestments to correspond to the Holy Thursday service alone.

These vestments are of the finest white satin, embroidered with gold 96 per cent fine. The principal ornaments are the passion flower, wheat sheaf and grapes, embroidered in silk and gold, emblematic of Holy Week. The body of the vestment is worked with sprays of fuchsia. The remainder of the vestments in this set are made of the finest moire antique, embroidered in the finest silk and gold to correspond. This magnificent set of vestments was made by the Dominican Sisters at Hunt's Point. It took fifteen nuns an entire year, working eight hours a day.

The chasubles are studded with pearls and rubies. The archiepiscopal sets, worn when the archbishop pontificates, are of the finest red silk velvet. There are eight sets, which cost \$5,000 each. They are embroidered in pure gold.

A famous set of vestments now in the old sacristy was a gift to the late Archbishop Hughes. On these vestments, which are of the finest gold cloth, is worked the archbishop's coat of arms. They are embroidered with gold and encrusted with jewels. The set comprises vestments for twelve priests besides the archbishop. Archbishop Corrigan wore these vestments occasionally.

Another set of vestments which has attracted attention from admirers of artistic embroidery was presented to Archbishop Corrigan. They are rose colored and are worn on two days only of the year and are permitted to cathedrals and collegiate institutions only throughout the world. They are embroidered in fine gold and artistic needlework. On the chasuble is the usual cross, and the figures on the cross and designs on the frontispiece are worked in silks of different colors, gold and silver on gold.

Another handsome set is one worn for Pontifical Requiem Masses. It is of black moire antique silk. A set of vestments which was prepared specially for Archbishop Corrigan is used for celebrating the Nuptial Mass. It is made of white satin, and around the outer edge is worked a vine of forget-me-nots in colors that blend. Around the cross in the back of the chasuble are worked sprays of marguerites in vine shape.

Faith of the Irish.

Leo XIII said that the Irish are the most Catholic people on the face of the globe. Cardinal Manning declared that St. Patrick, through his spiritual children, did more for the church than any other saint, with the exception of St. Paul, and now comes Cardinal Vincenzo Vanutelli with testimony equally flattering to the children of Erin. At the St. Patrick's day banquet in the Irish college, Rome, he said, as reported by the Rome correspondent of the Catholic Times-Standard: "I have been sent on missions by the Holy See to various parts of Europe, both in the oriental and occidental churches, but I never witnessed anything approaching to the devotion of the Irish to the Church, their genuine goodness, their loyalty to the Vicar of Christ. When St. Patrick left Rome and converted Ireland he made the Green Isle a nation of scholars and saints and constituted it a lasting bulwark of the Church."—Ave Maria.

Making Happiness.

In all this world there is nothing so sweet as giving comfort to the distressed, as getting a sun ray into a gloomy heart. Children of sorrow meet us wherever we turn. There is no moment that tears are not shed and sighs uttered. Yet how many of those tears, those sighs, are caused by our own thoughtlessness! How many a daughter wrings the very soul of a fond mother by acts of unkindness and ingratitude! How many husbands find one little word makes a whole day of sad hours and unkind thoughts! How many wives by angry recriminations estrange and imbitter loving hearts! How many brothers and sisters meet but to injure each other, making wounds that no human heart can heal!

The Grand Lesson.

Christ lived this common life so as to ennoble and glorify it. He made it bright and beautiful by a loving heart, a firm and faithful mind and a holy, unselfish spirit, a consecration of self to the service of God and man. And He leaves to us forever the grand lesson that all men can live that same common life as He did and make life a noble thing by living aright.

Our Glorious Reproach.

"Thou also wast with Jesus of Nazareth." My King and my Leader, put into my heart so strong a love of you that I may be eager to follow you everywhere, even in pain and shame. Let the reproach that was flung at Peter be my glory. Let my highest ambition here, let my happiness hereafter, be "Thou also wast with Jesus of Nazareth."

CATHOLIC CITIZENS.

ARCHBISHOP O'CONNELL ON THEIR RELATION TO POLITICS.

The Brilliant Boston Prelate Defines His Own Position and Submits His Political Creed For the Consideration of the Faithful.

Right Rev. William H. O'Connell, coadjutor archbishop of Boston, who was recently the Holy Father's envoy to the emperor of Japan and who is one of the most brilliant men in the Church in this country, recently delivered an address before the Catholic Literary Union of Boston on the relation of Catholics to politics. In defining his own political creed Archbishop O'Connell said:

"I believe that every man has a right to enter public life on his own merit, but the man who professes to represent Catholic interests and who asks for our votes on that ground must take his stand openly and honestly. He is free to do what he wishes, but if he asks for our suffrages on those grounds then let me read these articles which I have drawn up for my own use, and you are free to accept or reject them as you wish:

"I believe that, while in this country there is no union of Church and state, nevertheless the state finds that it is to her own interests to respect the Church and her legitimate rights.

"I believe the state has in the Church the best and firmest defense of good government and the greatest safeguard of civil order.

"I believe that the principle of the Church to recognize in the established legitimate authority the authority of God Himself is the greatest bulwark against anarchy. I believe that that principle is most adequately and universally maintained by the Catholic Church.

"I believe that every true and consistent Catholic obeys habitually all the laws of the country, state and city in which he resides and shows respectful deference to the representatives of law, whatever be their creed.

"I believe that no mere profession of faith is sufficient grounds for the election of any man to public office, and I believe also that no man who simply calls himself a Catholic should have from that claim alone, any right to public office.

"I believe that some men call themselves Catholics at election time who have practically little right to that title.

"I believe that such men bring little honor to the Catholic Church, and I believe that the Church is often hurt, held unjustly responsible for the public action of such men.

"I believe that every Catholic man placed in office by the people should be made responsible for the good name and representation of the religion he professes.

"I believe it makes for influence and harmony of good government to listen to reasonable and legitimate demands of every class of citizens, and I therefore believe that at times such representations on the part of Catholics have been unjustly ignored.

"I believe that when the disposition to ignore those rights is manifested by a public official the plain duty of those offended is to endeavor by lawful means to remedy the injustice.

"I believe the Catholics want no unjust favors, but only their rights and just privileges, and these they should endeavor to obtain by every peaceful, legitimate and orderly method.

"I believe that religious controversy achieves very little lasting good to the public.

"I believe that religious strife is an injury to the peace of any country.

"I believe that antipathy to Catholics is due mainly to ignorance of true Catholic principles."

Two Questions Answered.

What provision does the Catholic Church make for a Catholic who cannot reach a priest in order to confess?

How are non-Catholics forgiven their sins?

God does not require the impossible. A Catholic, therefore, in danger of death and unable to obey the law of confession is bound to make an act of perfect sorrow for all sins committed—namely, an act of sorrow from the highest supernatural motive, the love of God for Himself alone. A non-Catholic, who is inevitably ignorant of the Catholic Church and the Sacrament of Penance instituted by Christ, is pardoned in the same way.—Catholic Home Companion.

Religious Education.

Religious education is the great principle of the life of society, the only means of diminishing the total of evil and of augmenting the total of good in human life. Thought, the foundation of all good and of all evil, cannot be disciplined, controlled and directed except by religion, and the only possible religion is Christianity, which created the modern world and will preserve it.

Christian Influence.

No philosopher can explain the mysterious elements of Christian influence, but such influence is the supreme force working in society for its purification and uplifting. Let us aim at the sincerest, deepest, purest personal life, and we shall bless the world more than we think. We shall, unperceived by ourselves, be enriching it all day long with the ethers of heaven.

Poverty of Spirit.

Poverty of spirit makes us grateful for each spiritual duty as it comes as for an alms from God—makes us patient and constant in aridity as the poor are at the gate, humble and astonished when light and sweetness come, but, above all, careful, exact, reverent, like poor people in a drawing room.